

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 42, Vol. XXI.

Saturday, October 15, 1859.

Price One Penny.

ZION.

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Among the great events which mark the course of the nineteenth century, the centralization of the Latter-day Saints takes a conspicuous place.

These "strange people" astonish even this generation of wonders. Wherever "Mormonism" gains a foothold, the people who receive its principles seem inspired by an unconquerable desire to leave their native home and travel to the gathering-place of the Saints.

The flower of youth, just budding into the fulness of life, the middle-aged and the hoary-headed, the skilful mechanic, the humble labourer, the delicate and gently nurtured, the hardy and strong, the rich, the poor, the grave, the gay, all lands, from all sects, parties, and countries, upon receiving this much-appreciated religion, are "baptized by one spirit into one body," and as soon as circumstances can be so controlled, they are seen taking up the line of march for the "Mormons' home." Wonderful is it not? But when we call to mind the evil reports which Dame Rumour—one of the falsest of mistresses, but who is admitted into the best society—has spread abroad concerning "Salt Lake City," when we consider the length and great vicinities of the journey across seas, plains, and mountains, and the inconveniences that must exist in a newly settled country, we think of the evident intention of "Uncle Sam"

to twist the neck of the young State just about to be born,—when we reflect upon the pangs of tearing asunder the strong ligaments that tenderly unite the hearts of loving relatives to brave these dangers and uncertainties, then wonder increases and astonishment reaches its climax.

Ask these pilgrims (who, by-the-bye, seem exceedingly cheerful under the circumstances,)—ask them where they are going, and what for. "We are going to Zion," is the reply, "to learn the ways of God and to walk in his paths."

"Zion!" says a melancholy-looking individual in a white cravat, standing near. "Zion, you poor deluded creatures, is a spiritual city established in the hearts of the converted."

"Zion!" adds an important, fussy kind of man, who is considered an oracle upon Scripture geography. "You are going in the wrong direction. Mount Zion is at Jerusalem in the East, and you are going to America in the West. To learn the ways of God," exclaims a third person, "Can you not learn them from the Bible and from the ministers who have studied that sacred book all their lives? And can you not save the Lord in your own country, as well as in another?" As the Zion-bound Saints answer their way to the valleys of the mountains, let us take up the subject and answer these objections.

Firstly, then, Zion is a literal city to be built up before the coming of Christ. Secondly, its location is on the western continent, "in the tops of the mountains." Thirdly, "the ways of God" can be learned there from *living Prophets*, whose knowledge, obtained by revelation, is far superior to and more to be relied upon than the learned opinions of all the "Right Reverend Fathers in God" throughout the world; and the people of God can in that place "walk in his paths" a great deal better and much more strictly than when mixed up with a sneering and ungodly generation.

Proofs of the truth of these remarks will be drawn from the Bible—an authority which neither of our three friends will attempt to dispute. The Psalmist says—

"Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." (Psalm xii. 13.) Now, the simple reading of this passage should be enough, without any argument, to convince any sane mind that a literal city is spoken of. But see 60th chapter of Isaiah. There we read of a place to which people shall come from all nations, and their silver and gold and all kinds of precious things are to be brought with them to beautify it. Although it has been despised and hated, and its people afflicted,—though violence, wasting, and destruction have been its lot for a season, yet the time is to come when its strength and majesty shall strike fear into the hearts of its enemies. The glory of God is to rest upon it, and he will come to it; for it is to be "the place of his feet," and all nations and kingdoms are to acknowledge its supremacy or perish. This place the Lord calls Zion, and he says that all people shall call it by the same name. (See Isaiah verse.) "The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down to the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel."

Some food for mirth might be produced from the idea of these things taking place in a heart; no matter how great its dimensions or how thoroughly it might be converted. But we pass on to consider the location of the city.

It is perfectly true that there is a place

at Jerusalem which is spoken of in the Scriptures as Zion, and that it was called by that name by the inhabitants of Palestine; but that is not the place spoken of by the Prophets as the gathering-place for the Saints in the last days. "Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great king." (Psalm xlviii. 1, 2.) Turn we now to the map of Palestine. The "holy land" itself is in the southern portion of Asia; Jerusalem is in the southern part of Palestine; and Mount Zion is a hill at the south of Jerusalem, the city of David. But he says that Zion shall be on the sides of the north; therefore, the Zion at Jerusalem is not the gathering-place where the city of the great King shall be built, and about which David, Isaiah, and many other of the Prophets have written. Moreover, hear what Micah says upon this matter. After speaking of the iniquities practised by the Priests and rulers of Israel, he says—"Therefore shall Zion for your sakes be plowed as a field, and the mountain of the house shall be as the high places of the forest." (Chap. iii. v. 12.) Now, this prediction has been literally fulfilled, the hill of Zion having been pierced by the ploughshare for the purpose of cultivation, as spoken of by several eastern travellers. But Micah not only speaks of the fate of that hill, but tells us, in the next verse, where the Zion of the last days is to be:—"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the tops of the mountains, and exalted above the hills; and people shall flow unto it, and many nations shall come and say, Come ye, and let us go up to the mountain of the house of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Chap. iv. 1, 2.) Furthermore Isaiah, in chap. xxxiii. v. 15 to 17, tells us that the people of God shall "dwell on high," that "the place of their defence shall be the munitions of rocks," that their "bread shall be given them, their water shall be sure, and their eyes shall see the king in his beauty;" and he says it shall be "in a land that is very far off." In chap. xviii., he also speaks of people being gathered to a place called Zion in a land "shadowing with wings, which is beyond the rivers

of Ethiopia," where "in the mountains" God shall "set up an ensign" to the nations.

Now, let us look at the place to which the Latter-day Saints are gathering. We cast our eyes towards the map of America, and the first thing that strikes us is the peculiar outline of the continent. We glance over the terrestrial globe, and see no land like it. From Jerusalem it is beyond the rivers of Ethiopia, *very far off*, and stretches out between the two great oceans in the shape of wings—North and South America, the two wings being joined by the Isthmus of Darien. "On the side of the north" wing of this great continent, "in the tops of the mountains," and "exalted far above" such little "hills" as Mount Zion at Jerusalem, a people gathered from all nations are building the "city of the great king,"—even a house to the mighty God of Jacob. In the midst of oppression, calumny, and the most unhallowed persecution, by their indomitable energy and indefatigable exertions, the waste places are beginning to blossom, and the mountains ring with the sounds of industry, accompanied by the song of rejoicing. This is one of the "stakes of Zion." Here live the Prophets of God, who hold the keys of the kingdom; here are the living oracles who declare the will of the Lord; and here are the Saints flocking to learn and practise it.

The prophecy of Micah is a complete answer to the question, "Can we not learn the ways of the Lord from the Bible and the ministers who have long studied it?" For if we could learn all things necessary from it and them, there would be no need for the people in the last days to go to "the house of the Lord in the tops of the mountains" to learn it. It also answers the question, "Can we not serve the Lord in our own country as well as in that?" For we cannot serve the Lord effectually, unless we understand his will; and that is to be made known in its fulness only in "Zion."

There are many motives which prompt the movement of the Latter-day Saints Zionward. Judgments awful and widespread are about to overwhelm the nations who have forgotten God, and Zion is a place of safety. Says David, "God is known in her palaces for a refuge." Says Joel, "There shall be deliverance in mount Zion." When famine comes, and the crops of the earth fail, when God shall

curse the waters, that they become "like the blood of a dead man," (See Rev. xvi. 4—7,) then the inhabitants of Zion shall be free from these calamities; for, as Isaiah says, "Bread shall be given them, and their water shall be sure;" and when the King shall come in his beauty, they shall see his face, and "the Lord shall reign over them in mount Zion from henceforth, even for ever."

By going to Zion, the Saints also escape the sneers and insults which they are so frequently compelled to bear from people who profess to be Christians. They also, many of them, by their emigration, burst off the yoke of bondage, and become free men and women, and gain an opportunity to obtain their needful portion of the necessities of life, of which they enjoyed but a scanty meed in their native land; and in Zion, their strength will go to build up the kingdom of God, instead of being spent in patching up the fast decaying governments of men, which will perish from the earth.

But the great and most powerful reason which causes the Saints to depart is the fact that God has commanded them to go, *and they know it*. And therefore none of the threatened perils of the journey, the menaces of the malicious, or the evil reports of the slanderer have any effect to stay them for a single moment. They are sick of the cant, hypocrisy, filthiness, whoredoms, oppression, and all the multifarious abominations of the masses of mankind, and they gladly leave them to breathe a purer atmosphere and "raise up a holy seed unto the Lord."

Zion is now a "small one" among the kingdoms of the world, but God will make her a "strong nation." She is now oppressed and trodden down; but the time is near when the fierce and blood-thirsty armies of the Gentiles will say, "Let us not go up unto Zion to battle, for the inhabitants thereof are terrible." "Zion shall lengthen her cords and strengthen her stakes; she shall break forth on the right hand and on the left, and make her desolate cities to be inhabited." The places of her former habitation "shall be redeemed with judgment," and those who have been driven therefrom shall "return and come to Zion; they shall obtain joy and gladness, and sorrow and sighing shall flee away. The hypocrite and evildoer shall be purged from her midst, when "judgment is laid to the

line and righteousness to the plummet;" and "God shall create upon every dwelling-place of mount Zion and upon all her assemblies a cloud and smoke by day, and the shining of a flaming fire by night." The kings of the earth shall hear of the glory of Zion and "come to the brightness of her rising;" they shall see it "and marvel; fear shall take hold upon them, and they will hasten away." She shall be "polished after the similitude of a palace," and be prepared for her king, even "as a bride is adorned for her husband."

We will close with the word of the Lord through Zephaniah (Ch. ii. v. 1-3,) — "Gather yourselves together; yea, gather together, O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger."

THE VISITOR.

A CONVERSATION ABOUT LAUGHTER.

"Ha! ha! ha! He! he! he! Ho! ho! ho!" laughed a boisterous, but not harmonious chorus of voices, on a Sunday afternoon not long since; at the noise of which I stopped and looked at the causes of these loud cachinnations. So did a lean man with a red nose, a white necktie, and a gilt-edged Bible. So did three young women in all the glory of mushroom hats and dropsical skirts; two old women with a decided air of piety and snuff-taking; four charity boys in blue breeches and bobtail coats, with brass badges; one big policeman, and a small dog.

The party attracting so much attention were coming out of the "Latter-day Saints' meeting-room" in C——, and their mirth was excited by some funny story related by one of the number.

"Profanity!" ejaculated the red-nosed man, as he exhibited "free, gratis, for nothing," the whites of his eyes. "How vulgar!" exclaimed the young ladies in crinoline. "Latter-day Saints indeed!" said the snuffy old ladies. "Ya! Ha! Mormonites!" bawled the charity boys, as they kicked up their gray-hosed legs. The policeman tossed up his head, the dog barked, and all "moved on."

As I was acquainted with one of the sisters in this laughing party, and as I saw the greater portion of them taking the same direction as she, I came to the conclusion that they were going home with her to take tea.

In a short time I followed; and as I drew near the house, my ears were

saluted with similar demonstrations of merriment to those which had before attracted my attention. I was welcomed by those who knew me, and introduced to the rest.

"You seem very merry here," I remarked.

"Yes, brother," said our hostess; "'laugh and grow fat,' you know,—that's the old saying."

At this the greater part manifested a decided intention to "grow" as "fat" as Daniel Lambert, judging from their laughter.

"Well," said I, "if laughing will make you fat, you will soon be in a fit condition to be shown round the country, 'at the low charge of one penny!'"

"But don't you believe in laughing?" inquired a merry-looking sister.

"Certainly," I replied, "sometimes, and in moderation."

"That's it!" exclaimed a sedate-looking brother who had been sitting quiet in the corner. That's it! They laugh enough in one hour to last any reasonable person for a month. They never know when to leave off."

"Ah," said our hostess, "there's Mr. Sobersides again. You never get him to enjoy himself. There he sits, like an owl in an ivy-bush, grim, grave, and grumpy."

"I can enjoy myself without making such a noise about it," said he.

"Well, for my part," remarked the merry-looking sister aforesaid, "I like a good hearty laugh. You enjoy it yourself, and make others enjoy it too; but

"when you smother it up and keep it all to yourself, you look selfish and choke it to death."

"And I think," replied he, "that your loud ha-ha-ha-ing makes you appear silly, and sounds very vulgar, especially in the open street."

"Oh, you are going to preach to us about that again, are you? I suppose we shall never hear the last of it. Because we didn't creep home to-day from meeting with faces like death's head on a tombstone, brother Visitor, Mr. 'Sober-sides' here must needs lecture us nearly all the way."

"I don't believe in hanging down my head like a bulrush," said one.

"I thought 'Mormons' ought *always* to be cheerful," added another.

"What do we care about a parcel of sectarians! I'm sure I don't care a rush about what they think of *me*," added a third.

I began to see that the quiet man, who had been likened by our facetious sister to "an owl in an ivy-bush," was going to be clamoured down; so I thought I would interpose and express my opinion.

"Five to one, ladies, is not fair," I began; "and you know it is acknowledged that one woman's tongue is a match for two men's. At that rate, you see, you are ten to one. Now, suppose you settle the matter by arbitration, and allow me to be umpire."

Our hostess, the "grumpy" brother, the merry-looking sister, and all the rest agreed to this at once.

"Now," said I, "in the first place, *laughing is good*. It exercises the body, and consequently circulates the blood; it elevates the spirits, and therefore sharpens the mind; and as these results are good, the cause is also good. Again, if laughing was not a good thing, the faculty and inclination for it would not be implanted by the allwise Creator in the constitution of mankind. And further, the Lord says that he delights in 'a glad heart and a cheerful countenance.' In the next place, laughing is as good on one day as on another; and there is no law of God which says, 'Thou shalt not laugh on a Sunday.'"

During these remarks the sisters were "all a-noddin," like the image of a Chinese mandarin in a grocer's shop-window, and darting triumphant glances at brother "Sober-sides," as they pleased to call him; and now they broke out with—

"What do you think of it *now*, brother?"

"Stop," said I; "I have not done yet. Hear me out. Although laughing in itself is good and beneficial to man, it can be improperly exercised, and then evil results follow, thus giving a chance for the opposite party to say that it is itself an evil. Laughing is naturally caused by anything that is humorous; and the greater the humour or fun of what is said or done, the greater is the inclination to laugh at it. Solomon says, 'There is a time to laugh,' which is equivalent to saying that there is a time *not* to laugh. Anything that is done at an improper time produces evil. Some people get so much in the habit of laughing that they will become convulsed with laughter at anything that pleases them, whether it be funny or serious. That is untimely, and is an abuse of the power which God has given them. Laughing is untimely, for instance, when we are worshipping God. Something ludicrous may accidentally occur at such a time, which would naturally excite our laughing propensities; but it would be our duty to control these propensities and conquer our inclinations. Some people are so funny, in their way, that they must need try to create laughter at every opportunity. Such conduct is exceedingly foolish and very improper; and all sensible people ought to refrain from laughing at their nonsense. Again: Laughing is wrong when it is likely to bring reproach upon the holy religion which we have embraced; at such a time, for instance, as this afternoon, when the eyes of the people in the street were turned towards you, through your merriment, just as you had left the sacrament table! (Ah, I heard you!) And though we don't 'care a rush' for the world's opinion, *when we are doing right*, yet we ought not to do anything to make them form a *bad* opinion of us."

It was the sedate brother's turn to nod now; which he did with evident satisfaction. I continued—

"Laughing, whether 'in season or out of season,' is not beneficial, if indulged in to a great extent. It weakens the body and causes a reaction of feeling, thus destroying the effects, which laughter, when properly used, naturally produces. After people have laughed too much, they feel sad, dispirited, and weak. I am sure you sisters

must know this by experience. (Another nodding demonstration.) And in addition to this, the Lord says that 'much laughter is sin.' It relaxes the nerves and gives an opportunity to evil spirits to operate upon the system. By indulging in it, people sometimes lose all control of themselves, and are compelled to continue laughing when there is no perceptible cause for it, thus injuring their bodies and slackening the cords of self-government. Loud laughter is also very unseemly. Noise is not a necessary accompaniment to a hearty laugh. It can be enjoyed with a far greater relish without it. The loud guffaw bears a very close relationship to the neighing of the horse or the braying of an ass. I think that some of our brethren and sisters make a great mistake. When they were in what they call 'the sectarian world,' they had the 'spirit of bondage' and were too strait-laced; but when the Gospel of 'light and liberty' set them free, they ran to the other extreme; and, to see them, you would imagine there was nothing serious at all in 'Mormonism.' Now, the Lord says to his people, 'Cease from all your light speeches and your much laughter.' And again—'Cease from your lightmindedness.' And

further he says—'Let the solemnities of eternity rest upon you.'"

All had become serious enough now, and I concluded with—

"My decision, then, upon the matter, is this: Laughter is good; but, like every other good thing, it can be abused. When exercised at the right time, in the right place, and in the right way, it is beneficial to both body and mind; but when abused, it is to both a positive evil. And my advice to all is—Be temperate in all things, use the good sense that God has given you, and be guided by the Holy Spirit, and you will know when to be grave and when to be gay. As I have an appointment to preach to night, I must now bid you good-bye. Are you all satisfied?"

"Perfectly," was the unanimous reply; and as I shook them each by the hand, I felt that I had offended none, but that all would be in some measure benefited by the conversation.

As I went on my way, I passed the red-nose, white necktie, and gilt-edged Bible, the owner of which was declaiming in grievous nasal tones upon the "profanity of the Mormons" to seven small boys, four girls, one old lady, and a lamp-post.

HISTORY OF JOSEPH SMITH.

(Continued from page 652.)

[July 1843.]

About noon, General C. C. Rich, with twenty-five men, returned, formed a square in front of my house, and sang a new song. I went out, shook hands with each individual, and blessed them in the name of the Lord. The following is a report of their expedition:—

"The detachment left the main body of the camp and started from McQueen's Mills about one, a.m., on Monday, the 26th of June, under the command of General Rich, as follows:—C. C. Rich, Hosea Stout, John Pack, Truman R. Barlow, James W. Cummings, Daniel Carnes, Jesse P. Harmon, Alanson Ripley, Stephen Abbott, Charles W. Hubbard, A. L. Fullmer, Joel E. Terry, Alfred Brown, Dr. Josiah Ellis, William Edwards, Thomas Woolsey, O. M. Duel, Dr. Samuel Bennett, — Babcock, Isalah White-

sides, Jesse B. Nichols, Stephen Wilkinson, Samuel Gulley, and four or five others, on horses, with one baggage waggon drawn by two horses, with instructions to proceed to Peoria, there cross the Illinois river, and then proceed up the east side of the river on the main stage road leading from Springfield to Ottawa. We travelled till about three o'clock in the morning, when we halted for about an hour and put out a guard. At daybreak we again took up the line of march, and travelled through the day, mostly without a road, and the following night till near daybreak of the 27th, and again made a halt for an hour and passed through Ellesville before sunrise. When going through that village, the people were opening their shops, and many persons came in their shirts to the windows.

Dr. Ellis and J. W. Cummings were behind the company about six rods, when one man came running, full of anxiety, and

inquired, 'Where in the world are you all going to?' Dr. Ellis, who carried a very sanctified face, drawled out, 'We're a-hunting a wheelbarrow's nest;' after which, we again resumed the march, about noon halted on the Kic-a-poo creek, and sent Hosea Stout and A. L. Fuller to Peoria to see Lawyer Charles C. Ballance and obtain what information they could from him; and about two, p.m., crossed the Illinois river at Peoria, where we obtained supplies for our further journey. Here we left Jesse P. Harmon and Alanson Ripley with instructions to hail the steamer *Maid of Iowa*, and procure what information they had of the whereabouts of brother Joseph Smith.

The company, after crossing the river, proceeded nearly due east, till they intersected the stage road running from Springfield to Ottawa, at a small town named Washington, ten miles east of Peoria. There we stopped for about an hour and fed our horses. At dusk we again resumed the march on the stage road towards Ottawa, and travelled about ten miles to Black Partridge Point, and camped for the night.

At daybreak of the 28th, we were on the march, travelled about 35 miles to the little town of Magnolia, and halted for noon, where we fed ourselves and animals at the public house of Captain William Haws (the captain of a company in which Hosea Stout served in the Black Hawk war). We again resumed the march, and about dark camped about two miles below Ottawa, near the Illinois river, having travelled over 200 miles in two days and eighteen hours with the same horses, which had become very tired.

General Rich left the company about an hour before sunset, and about dusk crossed the Illinois river into Ottawa, and put up at brother Sangers. There he learned positively that Joseph had come as far as Pawpaw Grove, where he was informed that Judge Caton was absent, and had returned to Dixon and obtained another writ of Habeas Corpus, and had started in the direction of Quincy, Adams County; and also that Lucien P. Sanger had taken his stage-coach to convey brother Joseph to Quincy. When he had obtained this information, he left orders for the *Maid of Iowa* to return with all speed to Quincy.

Early on the morning of the 29th, General Rich returned to his company and gave them the information, when the company started on their return for Nauvoo, came as far as Captain Haws', and stayed all night. He gave us the use of the barn to sleep in. In conversing with the citizens of Magnolia, they approbated our course, manifested a warm feeling, and offered to

help us with their Artillery company, if we needed their assistance.

On the 30th we made a direct course for the Narrows, four miles above Peoria, where we recrossed the Illinois river, and camped near the town.

1st July. We travelled forty miles and camped on a small creek near a farmhouse, where the entire company had an abundance of milk for the night.

July 2nd. Early in the morning, Jesse B. Nichols went into the village of Gallsburg, waked up a blacksmith, and employed him to set a couple of horse-shoes. The blacksmith objected, saying it was Sunday morning, and, being a professor of religion, he would not do it unless for double price, which Nichols consented to give him. He went to the shop; and whilst setting the shoes, the company passed through, exciting considerable curiosity among the villagers. Two of the brethren remained to accompany Nichols. As he was about paying the blacksmith for the work, a Presbyterian minister came up and said to him, 'You ought to charge a dollar a shoe. These are Mormons; and you, who are a church member, have been shoeing this Mormon's horse on Sunday; and you ought to be brought before the church for doing it.' Upon which, the blacksmith demanded two dollars for his work instead of one as agreed before. Nichols handed him one dollar, the priest telling the blacksmith he ought not to take it—that Joe Smith was an impostor, and ought to be hung. The son of Vulcan, however, took the dollar, but demanded more; upon which Nichols kicked the priest on his seat of honour, mounted his horse, and left, amid the loud cheers of a number of spectators.

We continued our journey to La Harpe, where we learned the full particulars of brother Joseph's safe arrival and trial before the Municipal Court, when we made merry, composed a song, and danced, and proceeded to Nauvoo.

During the entire journey the heat was extremely oppressive; and as the necessity of the case was very urgent, we had not time to sleep. It may be safely said to be one of the most rapid, fatiguing marches that is on record, having travelled with the same horses about 500 miles in seven days."

Another copy of the remonstrance of the Governor against his sending an armed force was made out and taken to the porch of the Temple, where it was signed in the course of the day by about 900 persons.

Tuesday, 4th. About one, a.m., Messrs. Walker, Patrick, Southwick, Markham,

and Lucien Woodworth started for Springfield, carrying with them the affidavits, petition, and the doings of the Municipal Court.

At a very early hour people began to assemble at the Grove, and at eleven o'clock near 13,000 persons had congregated, and were addressed in a very able and appropriate manner by Elder O. Hyde, who has recently been appointed on a mission to St. Petersburg, Russia.

A constant accession of numbers swelled the congregation to 15,000 as near as could be estimated.

At two p.m., they were again addressed by Elder P. P. Pratt on Redemption, in a masterly discourse, when I made some remarks, of which the following was reported by Elder W. Woodruff:—

"If the people will give ear a moment, I will address them with a few words in my own defence in relation to my arrest. In the first place, I will state to those that can hear me that I never spent more than six months in Missouri, except while in prison. While I was there, I was at work for the support of my family. I never was a prisoner of war during my stay, for I had nothing to do with war. I never took a pistol, gun, or sword; and the most that has been said on this subject by the Missourians is false. I have been willing to go before any Governor, Judge, or tribunal where justice would be done, and have the subject investigated. I could not have committed treason in that State while I resided there, for treason against Missouri consists in levying war against the State or adhering to her enemies. Missouri was at peace, and had no enemy that I could adhere to, had I been disposed; and I did not make war, as I had no command or authority, either civil or military, but only in spiritual matters as a minister of the Gospel.

This people was driven from that State by force of arms, under the exterminating order of Governor Boggs. I have never committed treason. The people know very well I have been a peaceable citizen; but there has been a great hue-and-cry about Governor Boggs being shot. No crime can be done but it is laid to me. There I was again dragged to the United States' Court and acquitted on the merits of the case, and now it comes again. But as often as God sees fit for me to suffer, I am ready; but I am as innocent of the crimes alleged against me as the angels in heaven. I am not an enemy to mankind; I am a friend to mankind. I am not an enemy to Missouri, nor to any Governors or people.

As to the military station I hold, the cause of my holding it is as follows:—When we came here, the State required us to bear arms and do military duty according to law; and as the Church had just been driven from the State of Missouri, and robbed of all their property and arms, they were poor and destitute of arms. They were liable to be fined for not doing duty, when they had not arms to do it with. They came to me for advice, and I advised them to organize themselves into independent companies and demand arms of the State. This they did. Again: There were many Elders having license to preach, which by law exonerated them from military duty; but the officers would not release them on this ground. I then told the Saints that though I was clear from military duty by law, in consequence of lameness in one of my legs, yet I would set them the example and would do duty myself. They then said they were willing to do duty, if they could be formed into an independent company, and I could be at their head. This is the origin of the Nauvoo Legion and of my holding the office of Lieutenant-General.

All the power that I desire or have sought to obtain has been the enjoyment of the constitutional privilege for which my fathers shed their blood, of living in peace in the society of my wife and children, and enjoy the society of my friends and that religious liberty which is the right of every American citizen, of worshipping according to the dictates of his conscience and the revelations of God.

With regard to elections, some say all the Latter-day Saints vote together and vote as I say. But I never tell any man how to vote, or who to vote for. But I will show you how we have been situated by bringing a comparison. Should there be a Methodist society here and two candidates running for office, one says, 'If you will vote for me and put me in Governor, I will exterminate the Methodists, take away their charters, &c.' The other candidate says, 'If I am Governor, I will give all an equal privilege.' Which would the Methodists vote for? Of course they would vote en masse for the candidate that would give them their rights.

Thus it has been with us. Joseph Duncan said, if the people would elect him, he would exterminate the Mormons and take away their charters. As to Mr. Ford, he made no such threats, but manifested a spirit in his speeches to give every man his rights; hence the Church universally voted for Mr. Ford, and he was elected Governor. But he has issued writs against me the first time the Missourians made a demand for me; and this is the second one he has issued.

for me, which has caused me much trouble and expense.

President Smith also rehearsed the account of his being taken by Reynolds and Wilson,

and the unlawful treatment he received at their hands.

The multitude gave good attention, and much prejudice seemed to be removed."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 15, 1859.

WHAT CAN BE DONE.—To understand what can be done brings us at once near to its accomplishment. At the very moment that we distinctly and truthfully realize that an object can be reached, and see the general lines of the path leading to it, we bound close to that object. Knowledge might perhaps be obtained by accidental demonstration, or reached by the ordinary course of developments, or foreshadowed in the comprehension of the mind. In either of the former cases, that which can be done is not known until it is done—until the object is actually reached. In the latter case, the ideal appears in the vision of the mind or in the consciousness of faith pointing to its future embodiment. But in either case, in the brief instant when knowledge is actually found, or the ideal of knowledge appears to the mind, there is more space traversed and power brought than in a thousand years of uncertainty and ignorance. To know is to be able to do. It has, in many cases, taken a thousand years to make a fact. But being once made, (it being understood what can be done,) in ten years ten much larger facts of the same kind can be produced. It took nearly six thousand years to bring us to railroads and telegraphs. But the very navvy looks upon them now as quite commonplace matters, at which he scarcely ever wonders. If he is sometimes, in his reflective mood, struck with the facts, it is rather by their results than by themselves. As facts, they are quite ordinary affairs to him. He is helping to make them every day, and his eating and drinking is to him not more common. Six thousand years almost to reach railroads and telegraphs! Why, he could tell you that six worlds as large as this could be lined with the iron network and nerved with the electric wire in less than half the time!

There are two great impediments in the path of every result and all development. When these are cleared away, if we only pursue the path thus opened, the object is reached with comparative ease, and the most magnificent results produced by very simple means.

The first impediment alluded to is unbelief and ignorance in ourselves. To believe and realize that a thing can be done, as before implied, is to bound at once close to its accomplishment. This is the principle running through salvation and development from the beginning to the end. It is a truth that takes in not only spiritual things, but also the commonest affairs of life. Assurance is the beginning of our salvation and development. Because of unbelief and blindness of mind, the realization of knowledge may come before the realization of faith. We may find "what can be done" by accidental demonstration, or reach it before we either see it or comprehend it in faith. But it will amount to the same in principle in every case. Indeed, our faith is really always our beginning. In the former cases, faith stands

upon facts; in the latter, it stands upon the *ideal* of facts. Both are realities—both the assurance of the same facts, although one is an assurance which all do not receive—a reality which is only real to the spiritual mind. Our starting-point is not until after assurance is reached; our actual doing is not until after we believe in that which can be done. All that come before belong to the developments of nature and the course of events upon which we are borne. It is not until we have this assurance that we commence our positive and intelligent doing. But when the impediments of ignorance and unbelief are cleared away, then we come near to that which can be done by us. Of course, the general means to accomplish any result must naturally be comprehended in a clear assurance that the result can be accomplished. To say that we see that an end can be gained, but that the way to it is not seen, is to admit that the impediment of ignorance is *not* removed.

The second great impediment in the way of development and results is unbelief and ignorance in others. In those cases where no one but the individual is concerned, there are of course only that person's unbelief and ignorance to be removed. When he understands "what can be done" and the way to reach the object, he has merely to travel a short distance to reach it,—in other words, simply to work upon the knowledge, and the thing is speedily done. But the fact is, nearly every matter has a general bearing; and general development, movements, and human progress belong to the thousands and to the millions. Prophets, reformers, inventors, and all leading spirits have found themselves brought to a stand on this very fact. Others were concerned, and the unbelief and ignorance of those others had to be cleared away; and *they* also had to understand "what can be done" and to see the general means for its accomplishment. To do any work, as far as the work itself is concerned, is not so very difficult. We have all seen how comparatively easy the greatest undertakings have been overcome when they have been believed in and practically entered into. It is a thousand times more difficult to get those concerned to see what can be done and to enter into it—aye, or even to induce them to remove *their* obstacles out of the way and *allow* it to be done. Railroads, telegraphs, and machinery are justly the glory of the nineteenth century; and, to so express it, in their massive and universal miraculousness, they altogether surpass the scientific discoveries and inventions of every other age. Yet not many years ago, George Stephenson, a working man, had to battle with all England to persuade them to believe a little of what could be done in the construction of railroads, and to *coax* people to get out of the way and allow it to be done. Lords, commons, and landholders, as well as business, scientific, and practical men stood in the way by thousands. There were but few at first who would believe his testimony, while arrayed against him were the nobility, power, talent, and wealth of the land; and those who have since become the greatest shareholders and gainers in railroads were the most inveterate opposers of his mission. But now, were the parliamentary speeches and committee reports containing the objections of some of the most scientific and practical men of the land upon the railroad question laid before the boys of the present day, they would likely make kites of them from sheer contempt. Thus the comprehension of boys and the daily labour of navvies will illustrate how comparatively easy is the accomplishment of wonderful results, and how simple are the means to effect them, when unbelief and ignorance are removed—when that which can be done is practically believed and allowed to be done. Nearly the whole of every difficulty, no matter how stupendous in appearance, consists of the two impediments in question—namely, on the one hand, our own unbelief and ignorance; and on the other, the unbelief and ignorance of others. These cleared away, the accomplishment of the most wonderful events becomes an every-day matter, which even the commonest

talent and the roughest labourers engage in. They become like building houses and eating our meals—necessary matters, and things numbered among the wants of the age. People will wonder how the world could move and society get along, destitute of the means possessed by their age. It would be as hard now for them to realize that society could manage without railroads and telegraphs as it was in the first place for the people to realize that they were practicable or even possible things. To produce them would appear infinitely easier to society now than to comprehend how they could possibly be done without. Indeed, even the difficulty of clearing away the two impediments named, and establishing faith in “what can be done,” and doing it, is not so great as it would be to *keep people from doing it*, when doubt and ignorance are cleared away, and that which can be done appears to them as facts. The latter is to the active soul nearly impossible. It is the very nature of the aspiring, grasping, active mind of man to do when he realizes what *can be done* by him.

We have brought this subject before the minds of our readers for a purpose. We have endeavoured to open their minds to what can be done in general matters, and have backed the view by fundamental principles and every-day illustrations. We have not been dealing with an abstract subject, and one which to understand will not profit the Saints in the performance of their daily duties. It will bear out practical religion, and is very suitable to the Mission in its present advancing condition. If the Saints can here be made to fully realize the burden of our subject—if they can be shown what can be done in general matters, and the force and principles thereof be strongly impressed upon their understandings, they will then realize much more of what they can do themselves in building up the kingdom of God and accomplishing the gathering. The same principles exemplified in what can be done in railroads, telegraphs, &c., will also apply to what can be done in the great Latter-day Work; and if the world can accomplish such wonders in these things, when they only understand what they can do, what wonders will not the Saints perform when *they* but realize what *Saints* can do. This is a matter of immense importance to them. To succeed in impressing that faith and knowledge strongly upon their minds would amply repay a year's labour with all the Priesthood in the Mission. Indeed, all their efforts in the right direction go to show what Saints can do in the name of the Lord, and should therefore be their labour of every year. There are thousands now in England who could have been gathered, and thousands more who could have been brought into the Church, had the Saints and Priesthood only understood what they could do; and simply because that was not the case, this desirable work was not accomplished. There were faith, devotion, energy, talent, Priesthood, and means enough to do much more than has been done, had it been generally realized what could be done in the Mission.

We will inform the Saints concerning what *can* be done in the next seven years. That it *will* be done, however, is a conditional matter. As many as are now in this Mission can be gathered home to Zion, and the Mission be reproduced, equal in numbers, better in quality, and more efficiently officered,—a new edition of Saints got up after an improved style, and valuably bound.

The design of this Editorial is to present to the Saints a strong impression of what can be done.

We believe that the establishment of the Tithing principle in the Mission, and at length the almost thorough systematizing of the financial and general business of the Church, coupled with the many results, including the lifting of the mountain book debt, will by the end of the year give to the Saints and Priesthood broader views of

"what can be done;" and if all will now faithfully, energetically, and wisely labour for the gathering and reproduction of the Mission, they will soon realize how much more can be done. To gather twenty or thirty thousand Saints and make an equal number out of a nation like England, where there are hundreds of thousands of Israel, will some day be viewed like the wonders of railroads and telegraphs—as matters no longer to be wondered at by the Priesthood and Saints—as events which naturally grow out of their wise administration and practical duties.

CAPE OF GOOD HOPE MISSION.—We have received from the Cape, from Elders Paul and Provis, letters, dated Mowbray, August 20th, and also a report of the Mowbray Quarterly Conference. The Saints of that Mission are making preparations to gather to Zion in the coming season. Elder Stock, of the Port Elizabeth Conference, writing to the Elders at Mowbray concerning emigration, states that he is himself making preparations, and expects that from 30 to 40 from that Conference will be ready by January next to start for Zion. It is expected that about 70 Saints will emigrate the coming season for the Valley.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, September 29, 1859.

Dear President A. Calkin,—Since my last of the 7th instant, I have visited Norway, and enjoyed myself very much among the Saints there. We had a good time at our Conference meeting in Christiania on the 11th and 12th. Cheering reports were given of the Travelling Elders, and the Spirit of the Lord gave us many useful and necessary instructions suited to the circumstances. My feelings were indeed moved when I knelt and prayed among those, many of whom embraced the Gospel about the same time that I did; and we felt thankful for the mercy of the Lord, who has preserved us in the faith. I had really a good time in visiting those places where I had the honour to labour in the ministry at first.

I had a rough retour passage from Norway; and, delayed through headwind, I missed the steamer that should have carried me to Alborg Conference from Copenhagen; wherefore I had to take a longer and more tedious way through Jutland. But I arrived in right time in Alborg on the 24th, considerably fatigued, but cheerful in the spirit.

The Lord blessed us abundantly. Between five and six hundred Saints were gathered, young and old; the power of the Priesthood rested upon the servants of the Lord; the people felt well, and feasted on spiritual things. They felt it "good to be a Saint."

Brother Wilhelmsen was with me in Jutland. Brother Thomassen attended the Conference in Lolland on the 25th.

In every place the work is moving onward with steadiness, and we all feel to praise the Lord.

I was charged to give the love and respect from the Saints in every place I have visited to you and all associated with you; and in doing so, I join with full heart in the same, and feel happy to be yours, as ever, in the Gospel Covenant,

C WIDERBORG.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
October 4th, 1860.

Dear President Calkin,—During the quarter just closed, I have visited the following Conferences viz London, Derby, Nottingham, Bedford, Bradford, and Sheffield; besides those of this Pastorate;

and I am very glad to be able to state that they are in a very good condition. The circumstances of all are of course more or less different; but the Priesthood seek to understand the condition of the Saints committed to their care, and labour accordingly.

The good feeling of the Saints and their desire to build up the kingdom of God substantially have just been manifested in the offering, which will be a death-blow to our old acquaintance, the book debt. As far as I have travelled, the Saints as a general thing have taken hold of this matter with spirit, and, according to their means, have been very liberal; for which may God reward them an hundredfold.

The Elders have been preaching plain and simple things at all favourable opportunities; and the consequence is the attendance at our meetings of a goodly number of strangers; and as this is one of the most favourable seasons for strangers to visit our meetings, I trust that the above course will as far as possible be strictly attended to by the brethren.

The emigration of the Saints is also a subject which the Priesthood have before them, and now I anticipate renewed exertions being made by the Saints for their deliverance.

I never enjoyed my visits among the Conferences more than now, and have not formerly found a more healthy spirit in general.

Praying that God may continue to manifest his power in your ministry,

I am faithfully yours in the Gospel,
W. BUDGE.

SHEFFIELD PASTORATE.

Leeds, Sept. 30, 1859.

President Asa Calkin.

Dear Brother,—I take particular pleasure in forwarding you my usual quarterly letter, in order that you may have a more complete account of the past movements and present condition of the Sheffield Pastorate.

I am pleased to say that the arrangements introduced into the Mission for transacting Church business answers admirably well in this Pastorate, especially since the brethren have become fully acquainted with the same. In consequence of this,

the business is now done in nearly the same time that we were formerly thinking about it. This of course gives us a great deal of time to dispose of in some more profitable way. This time has been used in visiting the Saints from house to house on Sabbath days, and in giving them instructions more fully upon their varied duties, in taking the tracts from door to door, and in preaching out of doors to attentive and in many instances large audiences.

Our meeting-rooms have not been occupied in vain, but we have sought to use them as profitably as possible, in holding Council meetings weekly, where the brethren have been instructed in their duties, and where business has been transacted; and on other evenings, "where convenient," we have held our schools for the Priesthood, which have been very interesting and instructive. At our public meetings we have endeavoured to observe your instructions, and have studied to preach the Gospel as its sacredness demands. By so doing, we have not only fed the Saints, but have made strangers acquainted with our belief and practice.

Our meetings have been well attended by Saints and strangers. The latter have appeared much interested in the instructions given, and some few have been united with us by baptism; but not so many as we could have wished. But the prospects are good for the future, and we hope the coming season may be as productive of increase of members as past winters have been.

I am pleased to say that the feeling of the people throughout the Pastorate (with very few exceptions,) is very good. Having received an increased understanding of the reality of the Latter-day Work, they take increased pleasure in meeting its requirements.

We have been under the necessity of excommunicating some few; but their absence has produced a very agreeable change, as they have long been a nuisance and a hindrance to the wellbeing of the Branches to which they belonged.

As it regards our finances for the past quarter, I have to say that I believe the Saints, generally speaking, have paid an honest Tithing; and I perceive that they take more pleasure in doing so as they perceive that the Church is benefited by it.

The amount collected for emigration

has been very good, considering the extra call that has been made on the Saints during the last few weeks; but I feel confident that the Saints will give their united attention to that important fund in future.

The call for means to pay off the book debt of the Mission has been cheerfully received by the faithful, and a large amount has been paid for that purpose, thus not only enabling us to pay off our own book debt, which amounted at the beginning of last year to near £600, but has also enabled us to place at your disposal over £80. We shall be able to send you a little more next month. As it regards the brethren labouring more immediately with me, I can speak of them in high terms. Brother Sloan has laboured hard and unceasingly, and has wrought a great improvement in the Sheffield Conference, and has the love of the Saints. During the short time that brother Halles has been in the Bradford Conference, he has done well; and I am certain that, by God's help, he will succeed in doing more good. Brother Shaw is labouring very energetically in the Lincolnshire Conference, has already succeeded in doing much good, and I believe will be the means, with the help of the

Holy Spirit, of doing an extraordinary work in that place. Brother Cromar is labouring very faithfully in Hull Conference; and if his counsels are received, I am satisfied a good work will be done there.

The Travelling Elders have contributed liberally of their services to the good of the work in this part, and the local Priesthood have been diligent in discharging their duties. The Saints have heartily co-operated with them, enabling us to do so much good; and my constant and sincere prayer is that God may abundantly bless them for their faithfulness and liberality in supporting the work which he has commenced among them.

During this month we held the Sheffield and Bradford Conferences, which were well attended. Brother Budge favoured us with his company at both places, and we were highly interested and blessed through his wise counsels and instructions.

With faithful and unceasing prayers for the happiness of yourself, Counsellors, and brethren in the Office, and the prosperity of the work committed to your care,

I remain, as ever,

Yours faithfully,

C. F. JONES.

PASSING EVENTS.

GENERAL.—In France melancholy uniformity prevails: the favourable reaction so long expected is still adjourned, and still the reason for it has passed for this year: in consequence of the almost total cessation of the importation of foreign produce, the stores in the sea-ports are nearly empty: manufacturers have reduced their exports to the lowest figure: the building trade is very prosperous in Paris: the silk provincial markets are excessively dull: the vintage has commenced in some districts, and the crop is everywhere said to be a bad one: wine is rising, and wheat has experienced a remarkable rise at Marseilles. The *Univers* says that the situation between the Holy See and Napoleon appears to have become once more unfavourable: Marshal Niel, on entering Toulouse at the head of a fraction of the army of Italy, was hooted: the clerical party is also powerful in the south. News from Rome states that the garrison of Ancona had been reinforced. The journals of Algiers from the frontiers of Morocco report the internal situation of the country as not much altered: the rebel tribes were advancing on Fez: the disturbances between the Moors and Spaniards in Northern Africa raged as violently as ever. Late advices from Algiers state that the departure of troops for Oran continues: the Moorish troops on the frontiers are expecting reinforcements of black cavalry: there is some agitation among the tribes, especially at Riaret; but the assemblage of troops prevents any suspected outbreak. The *Pera* brings intelligence of an attack on Mazagan by the Arabs, and of the flight of the European residents, after the defensive resources of the town had been exhausted in a fight.

BRITISH WINE.—British wine would be as good as foreign, if we were content to use the juice only; but most people put enough sugar and water to destroy the flavour of the fruit and render the produce ridiculous.

MEMORABILIA.

BEEFEATERS.—"Beefeaters" is a corruption of *Buffetiers*, or wearers of buff jerkins.

DEPTH OF THE ATLANTIC.—From the top of Chimborazo to the bottom of the Atlantic, at the deepest place yet reached by the plummets in the Northern Atlantic, the distance in a vertical line is nine miles.

AURORA BOREALIS.—The *aurora borealis*, or northern lights, are so called from their being peculiar to the more northern latitudes. They have four different appearances—1st, a horizontal light, similar to break of day; 2nd, fine, slender, luminous beams of dense light; 3rd, flashes pointing upward, or in the same direction with the beams, which they always succeed; 4th, arches nearly in the form of a rainbow.

THE GRECIAN ARCHONS.—The 13 *Perpetual* Archons were Medo, Acastus, Archippus, Thersippus, Phorbas, Megacles, Diognetus, Pherecles, Ariphro, Thespicius, Agamestor, Æschylus, and Alemæo. These were succeeded by the 7 *Decennial* Archons, Charops, Æsimedes, Clidicus, Hippomenes, Leocrates, Apsander, and Eryxias. These were followed by the 9 *Annual* Archons, the first of whom was Creon, who was called, by way of eminence, Archon, and from the year took its name; the second, Basileus, regulated the priesthood; the third, Polemarch, was military officer; and the remaining six, under the general title of *Thesmothetæ*, exercised the judicial functions.

DUODECIMALS.—By duodecimal multiplication, &c., artificers easily cast off their work. The measurements are reckoned in feet, inches, and parts; the foot being divided into 12 inches, the inches into 12 parts called seconds, the seconds into 12 parts called thirds, and the thirds into 12 parts called fourths. The rule for working is as follows:—Place the smaller line of dimensions as multiplier under the larger as multiplicand, feet under feet, inches under inches, &c. In multiplying, begin at the right-hand or lowest term of the multiplicand, multiplying it by the left-hand or highest term (feet) of the multiplier, and carrying by 12 to the end of the line. Then multiply the upper line, or multiplicand, commencing as before at the right-hand or lowest term, by the highest term but one (inches) of the lower line as multiplier, placing the product, however, one degree to the right of the preceding product line, and carrying 12 to the end of the line. Proceed in the same way with the next lower term of the multiplier, placing its first product to the right of the former, and so on. Lastly, add the different products together. To find *superficial* contents, multiply the length by the breadth. To find *solid* contents, multiply the length, breadth, and thickness (height or depth) together.

VARIETIES.

A GREENHORN, seeing for the first time a pair of snuffers, asked, "What's them for?" "To snuff the candle." "To snuff the candle?" The candle just then needed attention; and with his thumb and finger he pinched off the snuff, and carefully poked it into the snuffers, saying, "Well, now, them is handy!"

A FASHIONABLE DOCTOR lately informed his friends, in a large company, that he had been passing eight days in the country. "Yes," said one of the party; "it has been announced in one of the journals." "Ah!" said the doctor, stretching his neck: "pray, in what terms?" "In what terms? Why, as well as I can remember, it is nearly in the following:—'There were last week seventy-seven interments less than the week before.'"

GARDENING MEMORANDA.—Roses do not like light sandy soil, and it is therefore necessary to put a good spadeful of loam, as well as dung, in and round the spot in which they are planted. The roses which have rough bark do not strike so readily, and are therefore generally layered; that is, the branches are bent down and pegged just under ground, with the ends turned up. To facilitate the striking, a small slit is made at a joint at the part to be pegged down. Moss-roses are propagated in this manner; but any dwarf rose will succeed, if layered: these layers, as they are called, are not disturbed till the next autumn, when they are cut off from the old plants, and are strong enough to plant out anywhere. The propagation of cuttings is a very simple process. Shoots that are only two or three inches long from the older branches may be cut off close to the base, or gently pulled off and stuck in, without any other operation than taking off two or three of the lower leaves. Longer cuttings must be cut up to a joint—that is, the base of a leaf; for every leaf has a bud at the base of it, and that is called a joint. The cuttings ought to have two or three joints in the soil: but many only put the cuttings in a shady border, and cover them with a hand-glass: they then very readily strike root.